the Chaplain

JOURNAL FOR PROTESTANT CHAPLAINS

- Rejoinder on Ethics
- Pre-Easter Resources
- Effectual Public Prayer
- The Lord's Supper

FEBRUARY 1959

the Chaplain

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A Rejoinder

THEOLOGY and the Ethics of Outer Space

By WALTER G. MUELDER

Dean, Boston University School of Religion

The special issue of The Chaplain *on "Christian Ethics in the Nuclear Age" (October 1958) contained a symposium built around Walter Muelder's address on "The Ethics of Outer Space." Major criticisms of the address appeared in those comments. Here Dean Muelder responds to his critics, for he feels that "a significant portion of the contemporary panorama in Christian ethics is represented either explicitly or implicitly in their comments."*

THE comments in the symposium on my address on "The Ethics of Outer Space" deserve, first of all, my thanks and appreciation for serious and thoughtful contributions to this urgent contemporary problem.

No one can ever state his full theological position in any one address, especially when the issue is concretely practical and sharply focused, rather than general and comprehensive. I have been somewhat amazed as to what the critics have inferred my presuppositions to be. One refers to my illusion of "sweet reasonableness," to my assumption that "the United Nations and its agencies are a cure-all," and to my failure to reckon with St. Augustine. Another ascribes to me an undefined adherence to the social gospel which he does not even deign to call theology and "a noble belief in the value of education and communication." Another assigns my position to an idealistic backward look to the Garden of Eden. And still another accuses me of absolute either-or differentiations and of "expecting too much" of nations. These are important but facile dispositions of what I intended to be a call to repentance. The easy concentration on alleged presuppositions struck me as an evasion of ethical relevance.

What seems to have confused some of my critics is my lack of explicit theological jargon. I respond: It is a sad day for preaching when the preacher must wear his theology on his sleeve. Let me now be explicit and critical!

Waldo Beach's article preceded mine and ended with a paragraph

that I can unhesitatingly make my own: "A major task of Protestantism is the perennial one—to recover the relevance of its classical doctrines: the sovereignty of a morally serious God, as much the proctor of the secret heart as the Lord of the nations; the doctrine of justification by grace through faith, as a guard against both moral legalism and moral anarchy; and the doctrine of vocation, the calling of every man, in whatever work, to serve the purposes of God, in patience, in trust, in faithfulness, amid all the drudgery and meaninglessness of finite life." This is not the whole of Christian theology, but it will suffice to state that moral earnestness cannot be easily dismissed.

I find it highly significant that since I made the address a year ago ecumenical councils have earnestly besought the government to establish a civilian agency for scientific research in outer space in order to avoid its military domination. Thousands of scientists have expressed their consciences on the subject of stopping nuclear tests. The World Council of Churches has reiterated its position taken at Evanston on weapons of mass destruction and has called on the U.S.A. and the U.S.S.R. to attempt a cease-test for at least a limited period. Moral pressure has even caused a modification in the foreign policy of the United States. Every major ecumenical judgment on international affairs since Amsterdam has appealed to the idea that the response to communism "must be at a profounder level than that of military deterrence."

In setting up the alternative patterns of values I ask what values are *most profoundly* at stake? This is no exclusive either-or. There is a priority, however, and this priority must be written into policy if the issues are to be handled coherently with moral law and the ecumenical conscience.

I MUST now turn to individual critics and criticisms. Scharlemann's rejection of all communication with the Soviet Union implies a surrender to the spiritually defeatist doctrine that military force is the only language the Russians understand. What he makes the "very essence of the present conflict" I would regard not as realism but as "false prophecy."

My most serious disagreement with Chaplain Scharlemann is the separation of social ethics from theology. If the chaplain really believes that the church is the new community which transcends all barriers of nation, race, and economic order, he ought not to repudiate my appeal to conference rooms, sanctuaries of churches, classrooms, and conscience. The difference between us may be that he separates piety and ethics while I regard the new community as both prophetic and redemptive and a more fundamental preserver of civilization even now than the Strategic Air Command.

My difficulty with Francis L. Garrett's views arises also from his radical disjunction of theology and ethics. His appeal to the cross does not seem very coherent with his attack on me or the problem under consideration. In the context of his argument the cross is an ultimate solution and military realism is the intermediate solution. I find this pious sentimentality. Piety is no proof of virtue or moral relevance. He has not shown how the "divine love" and "its shattering impact," to which he refers, has pro-

vided the redemption of the goals of Mr. von Braun or Mr. Lyndon Johnson or given a real sense of direction in such issues. At the foot of the cross there were soldiers. But the one who hung there, our Lord, who gives the direction, offers the redemption, and announces the kingdom is no military leader. Nor did he leave the intermediary solutions with soldiers.

I was naturally shocked to be written off along with the social gospel. The term "social gospel" may be rejected as out of fashion, but the idea which was implicit in it—the responsible society—has become the head of the corner of the practical social ethic of two assemblies of the World Council of Churches. It is to this ethic that my references to universal responsibility appeal. The only practical ethic that a Christian at the foot of the cross can affirm is one based on universal responsibility.

My response to Richard B. Hughes is even more shocked by his almost exclusive military conception of foreign policy, especially with respect to communism. He accepts the gospel according to Churchill. His doctrine of the "iron curtain" and his doctrine of military pre-eminence have done no end of harm in international relations. The churches that minister and witness in Communist-dominated countries can teach us a great deal about what the ultimate weapons of the faith are.

There is nothing in Hughes's comment to suggest that he would disagree with the ethics of either Mr. von Braun or Mr. Lyndon Johnson. I am sorry that neither he nor any of the chaplains support me in holding that the doctrine of "total control for the service of freedom" is abhorrent to the Christian conscience. Nevertheless, I must repeat that Jesus repudiated this ethic in the wilderness.

I must pass over Geddes MacGregor's theological cynicism and spectator perspective, to express appreciation for Stewart Meacham's understanding of what I was attempting to say. He is willing to take a stand. In this he stands alone among my critics.

I am sorry that Paul Ramsey's fable also evades an existential decision. He is correct, of course, that on this side of Eden the practical problems of social life are often dilemmatic and full of compromise. Nevertheless, there are times when Adam and Eve must take a stand, and their consideration of the social platform on which they stand cannot be dismissed as a nostalgic backward look at the sign "No Return!" Has Paul Ramsey forgotten the biblical alternative: "Behold, I set before you life and death"? All the great biblical commandments are based on the social platform of universal responsibility.

Finally, do I expect too much, as William H. Kirkland says? Of course, I agree that we must patiently "seek the best that is possible in the present set of circumstances." I am confident that the best possible is not what we are doing. Do I expect too much of nations, of man as man? Or, more than Americans will probably do now with such little prophetic leadership as they are getting? Were the prophets right? They demanded righteousness. They pointed out that the alternative was destruction. Alas, it came to pass. But why do so many abdicate spiritual and moral relevance and leadership?

By ROBERT LEWIS WILLIAMSON

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Effectual Public Prayer

I. THE INVOCATION

This helpful discussion of the opening prayer in a service of public worship is drawn from an excellent thesis presented by Mr. Williamson to the faculty of Union Theological Seminary in Virginia, May 1958, in partial fulfillment of the requirements for the degree Master of Theology. . . . The Editors hope that from time to time THE CHAPLAIN *may deal with other prayers usually included in formal worship.*

THE leader of public worship may often have the uneasy feeling that of all the prayers which he must offer the least effective is the invocation. The conditions are usually far from ideal. The people have just entered the sanctuary from the busy stir of the outside. Some of them are whispering to those nearby. Others are taking their seats. Latecomers may be entering the sanctuary, or waiting impatiently at the door. But despite all this, the service must begin somehow. This opening prayer has to be offered, and the minister must do with it the best he can.[1]

It will help a great deal if one remembers what the purpose of the prayer is. It is an invocation, an invoking of God's blessing upon the worship service.[2] For this reason, the invocation should be offered at the very beginning, preceded only by perhaps a Call to Worship. Quite often this prayer is offered following the singing of the Doxology or an opening hymn. However, as an invocation it should properly precede these things, that God's blessing may be sought from the very start of the service.

[1] T. Harwood Pattison, *Public Worship* (Philadelphia: American Baptist Publication Society, 1900), pp. 129, 130.

[2] Elmer S. Freeman, "Public Prayer," *The Pulpit Digest*, XXVII (February, 1948), p. 75.

If the minister does not keep in mind the purpose for which this prayer is offered, it may actually become an invocation-plus. It may not merely beseech God's blessing upon the service, but get over into such things as the confession of sin, thanksgiving for God's blessings, intercession for others, and dedication of life. The result of this may be that when the time comes for the Pastoral Prayer, the minister must simply utter variations on what he has already prayed earlier.

Strictly speaking, the invocation is a prayer of petition. It asks God to do a particular thing, to pour out his Spirit upon the worshiping body and to make the service a means of grace. Of course, the feeling of unworthiness, of gratitude, of adoration, will be present and may be given some expression. But in the strictest sense, the invocation is a petition.

When this opening prayer becomes more than an invocation, it may fall into a further error of becoming too long. Scarcely ever need it exceed a minute in length, and in most cases it can be even shorter than this. The following is an excellent example of an invocation which may be offered in less than half a minute:

> Almighty God, Who dwellest in light unapproachable, Whom no man hath seen or can see; grant that we may know Thee in Him Whom Thou hast given to be the light of the world, our Saviour Jesus Christ, and in the joy of His gospel may we worship Thee in Spirit and truth.[3]

[3] Morgan Phelps Noyes, *Prayers for Services* (New York: Charles Scribner's Sons, 1934), p. 43.

Since the invocation has the single purpose of asking God's blessing upon the service, it can come immediately to the point and be spoken in only a few words.

This, however, raises a third problem. Since the purpose of the invocation is always the same, the minister may possibly fall into the error of praying it in the same way each week. "Bless us, O God, as we meet together in thy presence, and grant that everything we say and do may be in accord with thy holy will." If Sunday after Sunday the congregation hears this opening prayer with scarcely any variation at all, if it does not become monotonous it can certainly become meaningless.

What can the minister do to insure variety and vitality in his invocations? First, he can take time to read selections of prayers, such as may be found in *The Book of Common Worship, The Book of Common Prayer, The Book of Common Order* of the Church of Scotland, Noyes' *Prayers for Services,* Hubert Simpson's *Let Us Worship God,* and Beecher's *Prayers from Plymouth Pulpit.* As the minister familiarizes himself with the great prayers of others, he will achieve a clearer understanding of what an invocation is and of the rich variety with which it may be expressed.

Furthermore, the minister can achieve excellence in his invocations by writing them. As we have said, the invocation is quite short, and so the task of writing it in full will not take much time. If the minister takes the trouble to do this, he will be assured that he will not only avoid monotony, but achieve preciseness of language as well.

In preparing the invocation, an excellent form that may frequently be used is the collect. The collect is a prayer which consists of but one sentence in five distinct parts: (1) an address to God, (2) a reference to some quality of God's character, (3) a petition which is in some way related to this quality in his character, (4) a reason why the petition has been asked, and (5) a conclusion. The following are two excellent examples of invocations in collect form:

Almighty God, unto Whom all hearts be open, all desires known, and from Whom no secrets are hid, cleanse the thoughts of our hearts by the inspiration of Thy Holy Spirit, that we may perfectly love Thee, and worthily magnify Thy holy name; through Christ our Lord. AMEN.[4]

O Lord, Who hast brought us through the darkness of night to the light of the morning, and Who by Thy Holy Spirit dost illumine the darkness of ignorance and sin; we beseech Thee, of Thy loving-kindness, to pour Thy holy light into our souls, that we may ever be devoted to Thee by Whose wisdom we were created, by Whose mercy we were redeemed, and by Whose Providence we are governed; to the honor and glory of Thy great name. AMEN.[5]

The invocation can gain depth and richness as well as variety if at times there is incorporated into it scriptural thought and language.

The following invocation makes use of the thought of Hab. 1:13 and Matt. 7:11:

Almighty God, Thou holy One, Who art of purer eyes than to behold iniquity: Look upon us in Thy mercy; visit us with such a vision of Thy glory that with humble and penitent hearts we may receive such good gifts as Thou art more ready to give than we to desire.[6]

In another example is found the familiar language of James 1:17:

O God, the Father of lights, with Whom is no variableness nor shadow of turning; Look in mercy upon us, Thy sinful and wayward children; and so direct the eyes of our faith unto Thee; that we may receive a heavenly illumination through Thy Word and Spirit; and walk securely amid the shadows of this mortal life.[7]

Expressions found in Isa. 30:15 and Ps. 46:10 are most appropriately combined in the following:

O God of Peace, Who hast taught us that in returning and rest we shall be saved, in quietness and confidence shall be our strength; by the might of Thy spirit lift us, we pray Thee, to Thy presence, where we may be still and know that Thou art God; through Jesus Christ our Lord.[8]

Psalm 67:1-2 might form the opening sentence of an invocation. The writer once heard this entire psalm read as an opening prayer, and though it goes somewhat beyond the scope of an invocation, it was most impressive.

Once again the invocation will be more effective if it takes recognition

[4] *Ibid.*, p. 36.

[5] *Ibid.*, p. 37.

[6] *The Book of Common Worship* (Richmond, Virginia: John Knox Press, 1946), p. 136.

[7] *Ibid.*, p. 65.

[8] Noyes, *op. cit.*, p. 36.

of any special occasion or day or season that may be at hand. If it should be at the beginning of the New Year, or during the Thanksgiving season, or the period emphasizing foreign missions, the invocation will naturally be phrased accordingly. Following is an invocation appropriate for the **Christmas** season:

Almighty God, the God and Father of our Lord Jesus Christ, the appearing of Whose well-beloved Son in Bethlehem we celebrate with devout and grateful hearts this day: quicken us by Thy Spirit, that we may worthily magnify Thee, O Lord, and rejoice in that so great and marvellous a salvation which came among us in Thy wondrous Child. We would pay the glad homage of our gratitude and love at the lowly bed in which Jesus was laid when He was born to bless mankind, and we would echo in our hearts the heavenly song of Peace on earth, good-will toward men. Inspire us to give sincere and grateful heed to all that this Day meant at the first for a world that had grown old in weariness and despair, and all that Christ Jesus is ready to accomplish now in us and throughout the world by making all things new.[9]

The next is an example of an invocation appropriate for **Palm Sunday:**

Almighty God, Fountain of Wisdom and Inspirer of the hearts of men, Whose Son as on this day did enter the city in such fashion that every heart was stirred; we bring our palms and our praises; do Thou grant us Thy peace. Help us to cast out of the temple of our hearts everything which in our moments of clear and solemn vision we know ought not to be there. And do Thou dwell in our minds as truth, in our hearts as charity, in our will as strength, and never more leave Thy Temple.[10]

In the preparation of public worship, serious attention should be given to this part of the service. Too often no preparation is made at all, with the result that the invocation is framed with the inspiration of the moment, or, more often than not, without it. Even with careful preparation it is not easy for the invocation to mean something. The minister must patiently remember that very few, if any, in the congregation have had the service long on their hearts and are as spiritually alert as he is. He will not find it easy to help them from the very beginning to feel the stillness of God's presence and to be praying with him as he invokes God's blessing. But this does not mean that it cannot be done. T. Harwood Pattison has said that no one who ever heard the invocations of Charles Haddon Spurgeon could ever forget them. They were quite brief, but were so marked by fervor and devotion that it was worth crossing the Atlantic to hear them.[11]

The average minister may not expect to achieve the excellence in prayer that Spurgeon did, but his invocations will increase in value if he remembers the principles that have been laid down: Keep it short; keep it fresh; keep it appropriate; keep it an invocation.

The following are examples of invocations taken from various sources:

[9] Hubert L. Simpson, *Let Us Worship God* (London: James Clarke & Co.), p. 111.

[10] *Ibid.*, p. 121.

[11] Pattison, *op. cit.*, p. 130.

O Almighty God, from Whom every good prayer cometh, and who pourest out on all who desire it the spirit of grace and supplication, deliver us, when we draw nigh to Thee, from coldness of heart and wanderings of mind, that with steadfast thoughts and kindled affections we may worship Thee in spirit and in truth; through Jesus Christ our Lord.[12]

O Lord, Our God, Who turnest into morning the shadows of night, grant that we may be children of the light and of the day. Let the sun of Thy righteousness shine in our hearts. Enlighten our minds, animate our consciences, and purify our affections. We give ourselves to Thee this day. So rule and govern us by Thy spirit that faithless distrust and all evil thoughts may be driven from our minds; that we may walk with joy in the light of Thy countenance and in the way of Thy salvation.[13]

O God, so manifest Thyself here every Sabbath, that hither shall come the poor, the sorrowful, the tempted, the outcast, and the distressed. May there never come a wanderer here to be sent away without a portion; and may this be a house of mercies, as a token that it is the house of God.[14]

We thank Thee, Thou that art risen from the dead, and ascended to life evermore, and giving life to all Thine Own, that we have received life of Thee. That light which Thou hast granted us through nature is Thy gift; but that other and nobler knowledge and life which comes by Thy grace, transcends all gifts of nature and of Providence. And for that life of the soul we render Thee, this morning, thanksgiving and Praise. Thus born of God, may we worship Thee, who art a spirit, in spirit and in truth. And as we are speaking and hearing Thy word, and engaged in the songs of Zion, give us a spirit of prayer, and may all the sacrifices we shall offer ascend acceptable in Thy sight, O Lord, our Strength and our Redeemer.[15]

O God, Who in times past hast spoken unto the fathers by the prophets, and hast spoken unto us in these last days by Thy son, speak to us now, we beseech Thee, by Thy Holy Spirit. May He Who inspired the Word of Life inspire also our hearts to receive Thy truth. Oh, quicken our love for Thy law; may our meditations therein prepare us better for the citizenship of heaven. So shall we serve Thee here, and so shall we praise Thee forever and ever.[16]

Lord of the evening hour, Who has often met with us at close of day; Be our Refuge now from the noise of the world and the care of our own spirits. Grant us Thy peace. Let not the darkness of our ignorance and folly, of our sorrow and sin, hide Thee from us. Draw near to us that we may be near to Thee. Speak to each of us the word that we need; and let Thy Word abide with us till it has wrought in us Thy holy will. Quicken and refresh our hearts, renew and increase our strength, so that we may grow into Thy likeness; and by our worship be enabled better to serve Thee in our daily life, in the Spirit of Jesus Christ our Lord.[17]

[12] Noyes, *op. cit.*, p. 36.

[13] *Ibid.*, p. 44.

[14] Henry Ward Beecher, *Prayers from Plymouth Pulpit* (New York: Charles Scribner & Co., 1868), p. 47.

[15] *Ibid.*, p. 185.

[16] Marshall P. Talling, *Extempore Prayer* (New York: Fleming H. Revell Co., 1902), pp. 282, 283.

[17] *Ibid.*, p. 76.

By MILTON H. KEENE

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Brookside, Delaware

Prayer for the Present

In days when human relationships are falling apart throughout
the world for lack of a unifying allegiance
large enough,
commanding enough,
intimate enough, . . .
In days when men are obsessed by
a great uneasiness,
a cosmic strangeness,
a deepening alienation, . . .
Let us feel, O God, the great embracing warmth of the words
OUR FATHER. . . .

In days of debilitating secularism, when men conceive of life
as bounded, north, east, south, west, by
the shop,
the bank,
the market place
the railroad station, . . .
Help us, O God, to feel the friendly amplitude of the words
WHO ART IN HEAVEN. . . .

In days seared and sullied by violation of the sacred in life
and human personality,
Let us know the mighty reverence of the words
HALLOWED BE THY NAME. . . .

In days when men, confused by their own wayward, warring
wills, grope blindly for the shores of a better world,
Teach us, O God, the holy realism of the words
THY KINGDOM COME, THY WILL BE DONE,
ON EARTH AS IT IS IN HEAVEN. . . .

In days when children waste away for want, and elders, wan
and weak and weeping, feel the helpless agony of those who

From Think It Over. *Copyright 1955 by Milton H. Keene. Used by permission.*

watch death's bony hand tighten round the bodies of their brood, and wince as they feel it in their own, . . .
May we feel the hunger pangs of a world in want as we say,
GIVE US THIS DAY OUR DAILY BREAD. . . .

In days when the rights of human souls are trodden under foot, and man is treated as something less than man; and when we face in our own souls the offence in which we share, . . .
Humbly, let us pray the words
FORGIVE US OUR TRESPASSES, AS WE FORGIVE. . . .

In days when men in pale surrender yield to what they deem an unyielding fate, writ in characters of fire and cloud, . . .
Give us the reverent courage that will not yield but shouts through fire and cloud
DELIVER US FROM EVIL!

FOR THINE IS THE KINGDOM,
AND THE POWER,
AND THE GLORY,
FOREVER! . . . AMEN.

CHRISTMAS ABOARD THE LEYTE

The antisubmarine task group commanded by RADM Reynold D. Hogle from his flagship the USS *Leyte* was patrolling in the north Atlantic at Christmastime. An invitation to conduct religious services for the more than 3,000 officers and men of the task group was extended to the Rev. Dr. Marion J. Creeger, executive secretary of the General Commission on Chaplains and Armed Forces Personnel, and the Most Rev. Philip J. Furlong, auxiliary bishop to the Military Ordinariate.

Dr. Creeger is seen here upon arrival with Bishop Furlong (left) and their host, Admiral Hogle.

Official U.S. Navy Photo

LINK PREVIEW

NOTE TO CHAPLAINS: *In the next few weeks you will be receiving copies of the February and March issues of* THE LINK. *Here are some brief previews of important articles to appear in these two issues.*

MONUMENT OF FAITH IN THE DESERT
a Pictorial

A new chapel for Red Canyon Range Camp near Fort Bliss, Texas, was built entirely by volunteer labor. Born out of free man's will to worship his God, the chapel stands as a monument to faith in the desert wastelands.

GOOD GUYS VERSUS BAD GUYS
by John R. Fry

This is one of the four study articles in the February issue. Mr. Fry, of the United Presbyterian Church, U.S.A., points out how Americans have arranged themselves in camps of "good guys" and "bad guys." The good guy is you, of course; and the bad guys are those who are different in race or beliefs. But the very fact that we recognize our strangerhood may be the point that will bring understanding, and from this strangerhood we can move on to brotherhood.

WHAT IS YOUR LIFE?
by O. Carroll Arnold

Another capital article in the Febuary issue calls attention to the great scandal in American life—we have divorced God from our work. We think we can worship only on Sunday when we go to church; but wiser Christians have discovered that we may worship through our vocations.

A PRAYER FROM THE MINDANAO DEEP
by A. C. Sanders

Coming in March, this heart-warming fiction story tells how men learned to face death as they went down in a submarine at the deepest place in the ocean. They left behind a sphere containing a tape recording of the experiences two men of the crew went through in their last moments. As they discussed the meaning of life and death, the reader, through identification, probes his own inner life to see if he has discovered what it means to live.

THE CONQUEST OF INNER SPACE
by Normal Charles

Man is busy today conquering outer space, but is this what we need to do most? What about the inner space of our own lives? We need to learn what Brother Lawrence learned long ago in a monastery kitchen—to practice the presence of God.

THE DISADVANTAGES OF BEING A CHRISTIAN
by W. Burnet Easton, Jr.

We make it so easy to be a Christian. Shouldn't we be honest and tell what are some of the disadvantages, too? This provocative article is a reprint from *Motive*. It appears in the March issue.

The Seven Last Words

NO SERVICE of worship is more meaningful than a carefully planned Good Friday service. Some chaplains find it possible to hold the traditional three-hour vigil; others may need to keep the service within the limit of an hour.

Here are suggestions about appropriate materials, drawn from various union services.

The time schedule below provides for the full three hours, according to which plan each address should be limited to fifteen minutes.

The service may be held to an hour by limiting the talks to five minutes and omitting some music and prayers.

Excellent resources for these addresses may be found in *From the Cross: The Seven Last Words,* by Gaius Glenn Atkins (Harper 1937); *Love Speaks from the Cross,* by Leslie Badham (Abingdon 1955); and *Daily Meditations on the Seven Last Words,* by G. Ernest Thomas (Abingdon 1959).

The Vigil at the Cross

12:00 ORGAN PRELUDE

"Chorale in B Minor" ..... César Franck
"I Call to Thee, Lord Jesus" ..... J. S. Bach
"O Sacred Head, Now Wounded" ..... J. S. Bach

or "Prelude on Psalm 130:1" ..... Herbert Howells

CALL TO WORSHIP

Draw nigh to God, and he will draw nigh to you. Humble yourselves in the sight of the Lord, and he shall lift you up.

COLLECTS

O Lord Jesus Christ, who as on this day didst suffer death upon the cross for us, forgive us all our sins, cleanse and make us pure.

O Thou who didst die that we might live, let us not grieve thee by our sins, but soften our hearts, and bend our wills, that we may hear thy voice and live.

O Thou who for us didst bear bitter sufferings, and dost not send us more than we are able to bear, give us help and strength to bear meekly and patiently all our troubles and to forgive others as we hope to be forgiven. *Amen.*

HYMN "'Tis Midnight; and on Olive's Brow" ..... Olive's Brow
or "There Is a Green Hill Far Away" ..... Meditation

PRAYER

Forbid, O God, that we should forget, amid our earthly comforts, the pains and mortal anguish that our Lord Jesus endured for our salvation. Grant us this day a true vision of all that he suffered in his betrayal, his lonely agony, his false trial, his mocking and scourging, and the torture of death upon the cross. As thou hast given thyself utterly for us, may we give ourselves entirely to thee, O Jesus Christ, our only Lord and Saviour. *Amen.*

UNISON READING

We see Jesus, who for a little while was made lower than the angels, crowned with glory and honor because of the suffering of death, so that by the grace of God he might taste death for every one.

For it was fitting that he, for whom and by whom all things exist, in bringing many sons to glory, should make the pioneer of their salvation perfect through suffering. (Heb. 2:9-10.)

HYMN "O Jesus, We Adore Thee" ..... Meirionydd
or "O Come and Mourn with Me Awhile" ..... St. Cross

READING OF THE PASSION STORY Luke 23:24-49 (or Matt. 27:27-54, or Mark 15:15-39, or John 19:17-30.)

THE COLLECT FOR CLEANSING

Almighty God, unto whom all hearts are open, all desires known, and from whom no secrets are hid; cleanse the thoughts of our hearts by the inspiration of thy Holy Spirit, that we may perfectly love thee and worthily magnify thy holy name, through Christ our Lord. *Amen.*

12:25 ADDRESS ON THE FIRST WORD ("Father, forgive them; for they know not what they do."—Luke 23:34.)

UNISON PRAYER

Thou forgiver of sin, healer of sorrow, vanquisher of death, draw us unto thyself, Thou who art our salvation and our all-conquering hope. Make us citizens of thy Kingdom, men of invincible good will, builders of a world where righteousness shall reign and the law of love shall triumph over hate and strife. *Amen.*

ANTHEM "All My Friends (*Omnes Amici Mei*)
Giovanni Pierluigi Palestrina

or "So Thou Liftest Thy Divine Petition" .....John Stainer
(duet for tenor and bass)

or "O Saviour of the World" (anthem) .....Harold Moore

In place of the anthem or duet, one of the following hymns may be used:

HYMN "Beneath the Cross of Jesus" .....St. Christopher

or "There's a Wideness in God's Mercy" .....In Babilone

12:45 ADDRESS ON THE SECOND WORD ("Truly, I say to you, today you will be with me in Paradise."—Luke 23:43.)

UNISON READING

"Father, I desire that they also, whom thou hast given me, may be with me where I am, to behold my glory which thou hast given me in thy love for me before the foundation of the world."—John 17:24.

HYMN "My Faith Looks Up to Thee" .....Olivet
or "In the Hour of Trial" .....Penitence
In place of the hymn, one of the following solos may be used:

SOLO "King Ever Glorious" (tenor) .....John Stainer

or "Verily I say unto Thee" (baritone) .....Theodore Dubois

or "I Walked Today Where Jesus Walked" (contralto)
Geoffrey O'Hara

1:05 ADDRESS ON THE THIRD WORD (" 'Woman, behold your son!' . . . 'Behold your mother!' "—John 19:26-27.)

UNISON PRAYER

Infinite and eternal Spirit, our God and Father, author of all good, and never far from any of thy children, we draw near to thee

that in fellowship with thee we may receive thy spirit. May all the bonds of love and ties of friendship be made stronger and sweeter through Him who in mortal agony was not forgetful that we need one another's love. *Amen.*

SOLO "God My Father" (baritone) .....Theodore Dubois

or "O Divine Redeemer" (soprano) .....Charles Gounod

In place of the music above, one of the following hymns may be used:
HYMN "O Love That Wilt Not Let Me Go" .....St. Margaret

or "Near the Cross Her Vigil Keeping" .....Stabat Mater

or "Majestic Sweetness Sits Enthroned" .....Ortonville

1:25 ADDRESS ON THE FOURTH WORD ("My God, my God, why hast thou forsaken me?"—Matt. 27:46.)

SILENT PRAYER

SOLO "Grief and Pains" (St. Matthew's Passion) .....J. S. Bach

or "He Was Despised" .....G. F. Handel

or "Thy Rebuke Hath Broken His Heart" .....G. F. Handel

In place of the solo, one of the following hymns may be used:
HYMN "Cross of Jesus, Cross of Sorrow" .....Cross of Jesus

or "Alas! and Did My Saviour Bleed" .....Martyrdom

1:50 ADDRESS ON THE FIFTH WORD (" 'I thirst.' "—John 19:28.)

UNISON PRAYER

Almighty God, who hast shown us in the life and teaching of thy Son the true way of blessedness, thou hast also shown us in his suffering and death that the path of love may lead to the cross, and the reward of faithfulness may be a crown of thorns. Give us grace to learn these hard lessons. May we take up our cross and follow Christ, in the strength of patience and the constancy of faith; and may we have such fellowship with him in his sorrow that we may know the secret of his strength and peace, and see, even in our darkest hour of trial and anguish, the shining of the eternal light. *Amen.*

HYMN "O Love Divine, That Stooped to Share" Hesperus (Quebec)
or "Saviour, Thy Dying Love" .....Something for Jesus

2:10 ADDRESS ON THE SIXTH WORD (" 'It is finished.' "—John 19: 30.)

UNISON READING

"Then he opened their minds to understand the scriptures, and said to them, 'Thus it is written, that the Christ should suffer and on the third day rise from the dead, and that repentance and forgiveness of sins should be preached in his name to all nations, beginning from Jerusalem.' " (Luke 24:45-47.)

SOLO "Go, Congregation, Go and See the Saviour"
Moravian—John Antes

or "Blessed Jesus" (soprano) .....Gabriel Faure

or "Father, into Thy Hands I Commend My Soul (tenor)
Theodore Dubois

In place of the music above, one of the following hymns may be used:
HYMN "O Sacred Head, Now Wounded" .....Passion Chorale

or "Just as I Am" .....Woodworth

2:30 ADDRESS ON THE SEVENTH WORD (" 'Father, into thy hands I commit my spirit!' "—Luke 23:46.)

UNISON PRAYER

O Lord our heavenly Father, we offer and present unto thee ourselves, our souls and bodies, to be a reasonable, holy, and living sacrifice unto thee. Take us as we are and make us more fit for thy service. Use us for thyself and for the edification of thy church. We are not our own but thine, bought with a price; therefore claim us as thy right, keep us as thy charge, and use us as thou wilt, to the glory of thy holy name; through Jesus Christ our Lord. *Amen.*

HYMN "When I Survey the Wondrous Cross" .....Hamburg
or "In the Cross of Christ I Glory" .....Rathbun

SILENT PRAYER AND BENEDICTION

ORGAN POSTLUDE
"Passion" .....Max Reger
or "Kyrie Eleison" .....Max Reger
or "Lamentation" .....Alexandre Guilmant
or Good Friday Music from *Parsifal* .....Richard Wagner

CHAPLAINS' QUERIES

In this issue a new department is launched by Chaplain (Col.) Glenn J. Witherspoon, who retired last year from the U.S. Air Force to become the first director of the Department of Chaplaincy Services of The General Commission on Chaplains and Armed Forces Personnel. Chaplain Witherspoon, who recently served with the Office Chief of Air Force Chaplains as chief of the Professional Division, sees the need of a department where chaplains may talk with one another about their common tasks and problems. He hopes to start a continuing conversation, with a helpful exchange of ideas. Please address your own queries—and any comment you may have on the queries of others—to Chaplain Witherspoon personally at 122 Maryland Ave., NE, Washington 2, D.C.

—The Editors

A Chaplain-to-Chaplain Department

conducted by

GLENN J. WITHERSPOON

QUERY: *With this heavy work load, what can a chaplain do about evangelism?*

A chaplain on active duty today soon comes to the realization that his time is consumed by innumerable diversified problems and requirements. There are administrative responsibilities to be discharged. Personal consultations and group conferences absorb his strength and energies. As a result of his heavy work schedule, he may even, conceivably, come to the conclusion that no time is left for programmed evangelistic endeavors.

It is difficult to appreciate the Christian ministry divorced from the enthusiasm of the evangelistic spirit. Is not the missionary spirit basic to Christianity? Certainly it is most dis-

concerting to find a minister who has lost his eagerness to lead others to Christ.

A multitude of individual men and women residing on our installations are desperately in need of that inner strength that comes from Christianity. There is an ever-present need for the gospel message with its life-renewing power.

Most assuredly all ministers are aware of the vital consequences of the missionary spirit. The chaplain is as eager to proclaim the Christian evangel as is any clergyman in the civilian ministry. The chaplain's concern is related to the nonavailability of time.

On most installations it is an established procedure to conduct a minimum of one Communion service during each month in connection with the General Protestant Worship Service. Many dedicated, hard-working, and conscientious chaplains have established for themselves a goal to bring at least one person into fellowship with God and his church during this service of Holy Communion.

One chaplain who successfully reached such a goal established the following general procedure, which was fitted into his busy daily schedule. He carried a vest-pocket-size notebook, which had 12 pages—one for each month of the year. On each page of this notebook he wrote the name of a person earmarked for contact during a specified month.

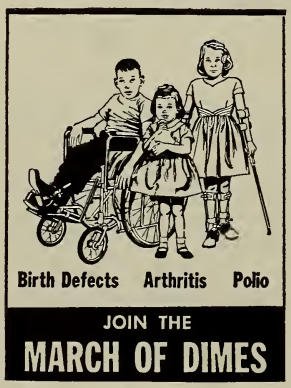
Individual names became a part of this chaplain's personal evangelistic project through visitations on the installation or as a result of interviews or conferences and often by chance conversations following worship services or midweek religious activities.

Once a person's name was added to the list, the chaplain encouraged him and created opportunities for him to volunteer his services in religious-centered projects. No occasion was overlooked to ensure that the prospect developed a sense of belonging, coupled with a conviction of personal need for the fellowship of the church.

During the past 14 years of this chaplain's ministry he has never once failed to lead at least one person per month into church membership. One hundred and sixty-eight conversions in 14 years. How many ministers can equal that goal?

Some 1900 Protestant chaplains are on duty with the armed forces today. If each chaplain achieved the goal of one person per month, there would be 22,800 persons added to the roll of American Protestantism in one year.

The Christian gospel can strengthen us to escape the spirit of defeatism. Then no work-load, however great, can keep us from transmitting to others this gospel, which alone can satisfy the depth of man's need for God.



By JAMES T. CLELAND
Dean of the Chapel
Duke University, Durham, N.C.

THE CATCHER IN THE PEW

THIS article is being written during the emotional chaos ensuing on the Yankees' daylight theft of the World Series from the unsuspecting Milwaukee Braves. It is the names of the pitchers that still ring in the ear —Spahn, Burdette, Larsen, Ford, Duren, Turley. But what about the catchers, the masked squatters who act as human targets—Crandall, Berra, and the versatile Howard? Is too much attention paid to the pitcher and not enough interest focused on the catcher? Can a pitcher be effective without a catcher? Can a pitcher be great without a great catcher? Are pitcher and catcher as inseparable as Moody and Sankey, or Mutt and Jeff, or William and Mary? Is this a parable, a homiletical primer? I hope so.

Do we as preachers who pitch the sermon pay much attention to the catchers in the pew? Do we know their capacities and their weaknesses, their grasp of the sermon and their ability to deal with our unique pitching? Do we really know what they expect of us as we deliver the Word of God? My mother, when she was in her eighties, wrote me this comment on a sermon she had just heard in Scotland: "We went to ——— Church last night. We shall not go back. The minister came from Texas. He sweated neither physically nor mentally." That was one old catcher's impression of the occupant of the ecclesiastical mound. With that in mind, I invited two intelligent laymen—one a housewife, the other the dean of an undergraduate college —to attend the Clinic in Preaching at the Duke Divinity School last summer to give the clergy in residence the congregation's reaction to our preaching. It was a devastatingly salutary experience for the pitchers.

The housewife, shyly but determinedly, discussed **delivery.** She was very willing, as a sinful Christian, to be ashamed, embarrassed, and wooed into a closer walk with God. She could not understand why the gospel, since it is the good news of the Kingdom, should be shouted or declaimed or bellowed. She could not imagine her Lord roaring the Sermon on the Mount, and believed that, when he opposed a point of view, his anger

was penetrated with sorrow and love.

Some years before, when she had been deeply moved at a special midweek evangelistic service in the Duke Chapel, she had been asked what it was in the sermon that had so influenced her. Her reply was: "Oh, I did not listen to the preacher. I will not be yelled at. It was his singer who 'got' me." One wonders if any popular evangelist has been effective without his soloist.

What this hearer was really concentrating on was the attitude behind the delivery. By what right, on what commission, does a minister roar at his flock? He is there as a shepherd to feed and to protect them, to herd them and to keep them safe in the fold. Even a sheep dog seldom barks and never bites. This may not be the whole truth of the gospel, but it is quite a chunk of it.

Her fellow layman, the dean, picked up this matter of communication and, at some length, discussed faulty enunciation, failure to be careful in the choice of the exact word needed, incorrect grammar, poor sentence structure, as well as lack of voice control and the use of vocal volume when the doctrinal thought was thin.

If you think that this is an unfair criticism, then what do you do with this fact: over 20 first-year students in the Duke Divinity School last year had to be placed in "Remedial English," though each one had a B.A. or B.S. degree.

When we prepare and preach our sermons, do we pay any or much attention to the effect of English and delivery on the pew?

The housewife let the matter rest there, but the dean had more to say. He moved on to **organization,** the structure and pattern of the sermon, which makes it memorable both for the speaker and the hearer. In a day when teaching-preaching, *didachē,* is so necessary, so that a congregation may be instructed in the faith, adding knowledge and wisdom to commitment, it is important that attention be paid to the logical, theological, and psychological development of ideas.

A schoolboy was once asked: "What is the chief use of cowhide?" His answer was honestly accurate: "To hold the cow together." Organization, the patterning of the sermon, is the homiletical cowhide.

Just a few days ago a church member remarked to me: "Our minister is quite listenable-to. But we don't recall a word he said after the service is over." Just what is the point of such a sermon?

There must be **integrity of content;** this was the next point made. There are criteria to test a speech in the area of the social sciences and the pure sciences and history. Is there any comparable criticism for a sermon? There is no space to develop the answer now; but it is to be found in the areas of *exegesis* (the careful analysis of the "text" against the ramified background of the original speaker's time as that is laid bare for us by experts), *exposition* (the testing of the truth at the heart of the text by comparison with its validity in other periods of religious insight and especially as it comes under the scrutiny of Jesus and the Holy Spirit), *application* (the honest reincarnating of the eternal truth, found by exegesis and exposition, in the congregation's environment today. This means a

careful use of key words, a search to find illustrations which are valid in that they do throw light on the central thought, and which are pertinent in that they are understood by the hearing congregation. One will be careful neither to generalize on a particular nor to read into a text (eisegesis) what is not really there.

Moreover, a congregation must be made aware that the proposition of the sermon says something to the person in the contemporary pew as well as to Abraham and Solomon and Peter and Timothy. John Doe, Pfc, is our real concern; not Melchizedek, H. P.

It was a hushed group of pitchers that heard these two catchers talk. Of course, the clerical audience tried to wiggle out of the dilemma by pointing out that the man in the pew should come for more than the sermon. But the lay folk, who were nothing if not logical, pointed out that this was a clinic in *preaching* and that they had been asked to discuss the sermon.

With a gleam in his eye, softened by a twinkle, the Dean asked if we should like to hear his comments on the music and the prayers.

The clergy, wisely and chastenedly, said "NO!"

We went home quickly. Only one suggestion was made: "Be sure that this kind of session is repeated at every clinic." That was a sign that one pitcher now realized the importance of his catcher, and that a good battery works in a constant partnership. So let it be.

The Argument of Prayer

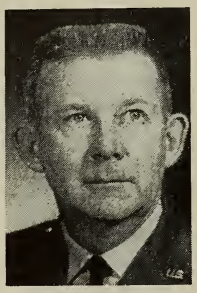
God being what he is, it *follows* I should pray. Prayer is nothing more than faith becoming articulate, belief finding utterance. I believe that God cares—it follows that I share my cares with him; I believe that God is merciful—it follows that I come to him for pardon; I believe that God reveals himself to those who seek him—it follows that I seek his will to guide my steps. . . .

Whatever we may profess, or persuade ourselves is true, we do not believe in God if we never speak to him, nor seek his grace, nor call upon his mercy. Prayer *is* faith—finding expression. When this is clearly, convincingly seen, all "motives," "exhortations," and "persuasions" to pray are seen to be largely irrelevant. Those who truly believe *do* pray, though perhaps not as often, as wisely, as unselfishly, as effectively, as they might.

This is the argument beneath all worship, thanksgiving, surrender, all prayer for mercy, grace, guidance, or power, and intercession for others. In the widest sense it is *the* argument of prayer: God is gracious, tender, loving, true—*therefore* I do, and I will, seek his face.

—From Reginald E. O. White, *They Teach Us to Pray* (New York: Harper & Bros., 1958)

STORIES FIT TO TELL



Selected by

CARL W. McGEEHON

Staff Chaplain, Air Command and Staff College, Maxwell Air Force Base, Ala.

Start Talking

Mike, who had recently come over from the Auld Sod, was employed as a farm hand. The farmer was not sure that Mike knew about caring for the livestock, so when he came in for supper he began to question the new farm hand. "Mike, did you feed the horses?"

"Yis, sor."

"What did you feed them?"

"Hay."

"Did you feed the cows?"

"Yis, sor."

"What did you feed the cows?"

"Hay."

"Did you feed the flock of geese?"

"Yis, sor."

"What did you feed the geese?"

"Hay."

"Why, man, don't you know that geese don't eat hay?"

"Sure and I don't know about that, but I left them a talking about it."

I do not know that I have said anything of importance on the subject under discussion, but I hope, at the least, I can start you talking about it.

Speak Up

A man who was hard of hearing was trying out a new hearing aid. The only drawback was the five hundred dollars it was going to cost him.

A friend said, "I can make you one for a quarter." He went into his office and came out immediately with a small piece of wire, which he stretched from the deaf man's ear to his vest pocket.

"But how can a little piece of wire be a hearing aid?" asked the man.

"It can't," replied his friend; "but when people see this they'll talk louder."

Oldest ROTC Joke

A newly graduated and commissioned second lieutenant was called to active duty. He arrived at his new station, saluted sharply the first person he met, who happened to be the sergeant-major. "Second Lieutenant John Doe reporting for duty, sir!" he exclaimed.

The old sergeant looked up from his desk. "PCS or TDY?" he asked.

"Oh no, sir!" replied the young lieutenant, beaming—"R-O-T-C!"

He Was Positive

A man went into a newspaper office to place an ad offering $500 for the return of his wife's pet cat.

"That's an awful price for a cat," commented the clerk.

"Not for this one," the man snapped; "I drowned it."

The moral: When you know that you know, you can afford to be extravagant.

Communication

A man bought his wife a beautiful dyed-skunk fur coat for Christmas. She exclaimed, "I don't see how such a beautiful coat can come from such a smelly little beast!"

Her husband, who had been listening with only one ear, retorted: "Maybe it is too much to expect gratitude around here, but at least I demand respect!"

No Time for Protestants

Pat and Mike, newly arrived in New York, were strolling down Fifth Avenue taking in the sights. They stopped at a busy corner when the traffic light was red. Soon it changed to orange for a moment, then to green. Several times, with great interest, they watched this cycle repeated. Finally Pat spoke up: "Faith, they don't allow much time for Protestants here, do they?"

On Using Words Correctly

At three o'clock in the morning two men were discussing the use of words, and how people misuse them.

One said, "Let me show you the difference between three similar words—irritation, and aggravation, and frustration. You watch me."

He went to the phone, picked a number at random from the phone book, and dialed. A sleepy voice answered, "Hello."

"Is Winterbottom there?"

The fellow at the other end asked, "What number do you want?"

He said, "Amherst 1-2345."

"No, you have the wrong number. There is nobody here by that name. Now do you mind letting me get back to sleep?" And he hung up.

"See," said the man to his friend, "that is what you call *irritation*."

Twenty minutes later he went back to the phone and called the same number. The other fellow answered the phone grumpily, "Hello."

"Is Winterbottom there?"

From the other end of the line came this reply, "Look, I told you there isn't anyone by that name here at this number. Now go to sleep, and let me go to sleep, you dumb jerk!" And with that he hung up.

"That," said the man, "is *aggravation*."

A half hour later he dialed the same number again. He was answered by a loud "HELLO!"

"This is Winterbottom. Have there been any calls for me?"

That is *frustration*.

More than Required

A candidate for Presbytery was being examined for ordination. One presbyter questioned, "Would you be willing to be damned for the glory of God?"

The young candidate replied, "Oh, I'd go much further than that. I'd be be willing that the whole Presbytery be damned for the glory of God!"

The Lord's Supper

This picture is reproduced from one of 24 photographs sent from Peking to London before World War II and included in a book called *The Life of Christ by Chinese Artists*. First published in 1938 by the Society for the Propagation of the Gospel, the book has been reissued many times. A prefatory note says: "The originals are believed to be in churches throughout China or in private possession. All are paintings on silk." The painters are unidentified, since "an Eastern artist rarely uses his own name on his work."

By MURDO NICOLSON

Minister, St. Andrew's Presbyterian Church
Sakatoon, Saskatchewan
Canada

The Lord's Supper

feast of joy or feast of sorrow?

IT IS a moment of deep solemnity, of hushed reverence. As the invitation is quietly given, we catch the echo of our Lord's own words: "This do in remembrance of me." But in what spirit should we respond? What should be our dominant feeling as we prepare to receive the sacred bread and cup? What should the Holy Supper mean to us—a feast of gloom or a festival of joy?

How Shall We Choose?

On the one hand, it appears that the main emphasis is on the Cross—"As often as ye eat this bread, and drink this cup, ye do shew the Lord's death"—so that within such a setting joy would be unseemly and quite out of place. In the sacramental bread and wine, is it not as though the awesome tragedy of Calvary were being re-enacted before our eyes? We recapture something of the dread mystery of the sorrows of Christ, and therefore, as in Faber's hymn, we sing:

O come and mourn with me awhile;
O come ye to the Saviour's side.
O come, together let us mourn;
Jesus, our Lord, is crucified!

Such is one answer to the question.

On the other hand, it is pointed out that the Holy Supper is properly termed a Eucharist, that is, an act of thanksgiving. Those who incline to this view deprecate what they consider the regrettable atmosphere of gloominess that so often pervades the observance of the sacrament. They like to remind us that we are no longer on the other side of Easter but on *this* side, and that we keep the feast not in remembrance of a dead Christ but in honor of our

ever-living Lord. This is no place or time for gloom, they urge, but for exultant joy.

Here I find the dawn of heaven,
While upon the Cross I gaze,
See my trespasses forgiven,
And my songs of triumph raise.

Such is another answer to the question.

Which is right? Should we, admitting a valid analogy as between the Passover and the Lord's Supper (I Cor. 5:7-8) find a special significance in the divine injunction requiring the Passover to be eaten always "with bitter herbs" (Exod. 12:8)? Or should we, in support of the second view, appeal to the simple statement in Acts 2:46: "They, . . . breaking bread from house to house, did eat their meat with gladness and singleness of heart?" How shall we choose?

Need We Choose?

When under pressure to decide between two possible alternatives, it is sometimes wise to make sure first of all that a choice is really necessary. Such an act of choosing involves a corresponding act of rejection; so that to make a choice when no choice is necessary must result in impoverishment. In the present instance, when asked to decide whether the Lord's Supper should be a feast of sorrow or of joy, an unnecessary choice will mean only a partial understanding of the matter, and we stand to err either on the side of excessive gloom or of shallow exuberance.

But is it not imperative to choose between such mutually exclusive alternatives, one may ask. Can we hope to retain both—sorrow and joy, gloom and gladness—at one and the same time? What fellowship can these have together any more than darkness and light?

The apparent contradiction need not embarrass us. It quite often happens that the truest appreciation involves a paradox. And certainly, just as the calm after the storm, or the joy into which sorrow has been strangely transmuted, so the light is never so sweet as when we come to it through the darkness.

A Power was with him in the night,
Which makes the darkness and the light,
And dwells not in the light alone.

Thus it is in the Holy Supper. It is indeed the feast of the Crucified—"ye do shew the Lord's death." But no less is it the festival of the Risen Christ—"till he come." Let us think of these in turn.

The Feast of the Crucified

We cannot, we must not, miss the obvious emphasis of the words of institution: "This is my body, which is *broken for you.*" "This is my blood . . . , which is *shed for many.*" So the Holy Supper speaks of the Cross, and speaks of it as something in which we were personally involved. Hereafter no mere spectator role is possible, no attitude of detachment. From Christ's own lips we have it that the Cross was for us. Surely in no other way do we so manifestly acknowledge this, or so truly identify ourselves with our Lord in each painful, plodding, step on his way to Golgotha, as when, obedient to his invitation, we take the mystic

bread and cup because the Cross was *for us* and because he died for our sins according to the Scriptures (1 Cor. 15:3).

For me, kind Jesus, was thy incarnation,
Thy mortal sorrow, and thy life's oblation;
Thy death of anguish and Thy bitter passion
For my salvation.

The Festival of the Risen Christ

Yet how shall we forget that He who died is alive forevermore? Not only do we remember this; we thrill to the knowledge that from apparently irretrievable disaster he came forth to glorious victory, so that "after Calvary it can never be midnight again." He lives, he reigns, he comes! To this the church gives witness in the sacrament, whose observance is enjoined "till he come." Almost it is as though we relived the experience of the disciples: having gone down into the depths of their dark dismay as they saw him die, suddenly we are transported to the heights of their unutterable joy as the incredible fact came home to them that he was alive! And this is the first secret of our joy.

The second is that, living, he lives to save and reigns to bless—"able . . . to save them to the uttermost that come unto God by him, seeing he ever liveth" (Heb. 7:25). For such reasons the feast of the broken bread and the wine poured forth is our holy Eucharist, our service of thanksgiving and joyful praise.

So We Do Not Choose

Darkness and light, both? Sorrow and joy? As between these there is no need to choose. Here, as elsewhere, we can know the beauty that resides in deep, moving contrasts. Our absorption with the Cross of Christ must never obscure the glory of his Resurrection; yet the splendor of his rising does not cancel out the Cross as though it had never been. The Risen Christ is the Christ of the Stigmata.

In his feet and hands are wound-prints,
And his side.

The joy of salvation must not render us indifferent to its costliness. His "Take, eat; this is my body, which is broken for you" evokes the response, "The Son of God . . . loved me, and gave himself for me"; and this we cannot say with a mere casual assurance but in accents of adoring wonder and trembling awe, for the sacramental bread and cup are the memorials of the dread price so lovingly paid.

Once, through perhaps the most remarkable man I have ever known, there came to me a new glimpse of the meaning of the Love that redeems. It happened in Toronto during the Second World War. He had three boys in the services. One day, late in the afternoon, I learned that the youngest, a bomber pilot in the RCAF, was reported killed in action over Berlin. I remember telling myself that I must call on the old folks after the service that evening.

But on entering the pulpit to begin the service, to my amazement I saw them there, seated side by side in their usual place. It was our weekly prayer meeting, and quite often I had asked him to lead in prayer. "But not tonight," I told myself. Then, as we were singing, a strange thought

Yakota Air Force Base in Japan lays informal claim to having the largest Sunday school in the Far East theater. Here are the Sunday school officers and teachers present on a recent Sunday. The picture is sent by the Rev. A. L. Roberts, general director of the Commission on General Christian Education of the National Council of Churches in the U.S.A., who finds this leadership group not only impressively large but "of very high calibre" also.

came to me: "Why not tonight? Is our Christian faith adequate only up to a certain point, and does it then break down just when we need it most?"

Ordinarily, I suppose I would have followed my first inclination. But John McLennan was no ordinary man, and so I did what many of those present must have considered a heartless thing—I called on him to lead in prayer. Whatever they thought at the time, I am sure they will never forget, even as I will never forget, the way in which he began his prayer, the words, and how he spoke them: "O Thou who didst not spare thine own Son, but didst freely deliver him up for us all. . . ."

And I thought, "He probably knows more tonight of what that means than ever in his life before."

Such is the love of which the Eucharist ever speaks, the love that gave the Eternal Son to die for sinful men. And so, while all is suffused with the radiance of the Resurrection, yet athwart the Holy Table lies the shadow of a Cross. Between these you do not choose, not without serious loss.

"There are people who sit in the pews, good sincere people," P. T. Forsythe wrote, "but they know nothing of the soul's agony and its breathless gratitude." Somehow, these go together. You do not choose, because the light is never so sweet as when we come to it through the darkness. You do not choose, because at the table of the Lord our remembrance of him is at once poignant with the sorrows of his dying love and exultant with the joy of the life eternal.

Meditations for LENT

FASTING

"Is such the fast that I choose,
a day for a man to humble himself?
Is it to bow down his head like a rush,
and to spread sackcloth and ashes
under him?
Will you call this a fast,
and a day acceptable to the Lord?

"Is not this the fast that I choose:
to loose the bonds of wickedness,
to undo the thongs of the yoke,
to let the oppressed go free,
and to break every yoke?
Is it not to share your bread with
the hungry,
and bring the homeless poor into
your house;
when you see the naked, to cover him,
and not to hide yourself from your
own flesh?
Then shall your light break forth
like the dawn,
and your healing shall spring up
speedily;
your righteousness shall go before you,
the glory of the Lord shall be your
rear guard."

—Isaiah 58:5-8

THE MEMORY OF JESUS

May this mind be in us that was in Christ Jesus.

Let us remember Jesus:

Who, though he was rich, yet for our sakes became poor and dwelt among us.
Who was content to be subject to his parents, the child of a poor man's home.
Who lived for nearly thirty years the common life, earning his living with his own hands and declining no humble tasks.
Whom the common people heard gladly, for he understood their ways.

Let us remember Jesus:

Who was mighty in deed, healing the sick and the disordered, using for others the powers he would not invoke for himself.
Who refused to force men's allegiance.
Who was Master and Lord to his disciples, yet who was among them as their companion and as one who served.
Whose meat was to do the will of the Father who sent him.

Let us remember Jesus:

Who loved men, yet retired from them to pray; who rose a great while before day, watched through a night, stayed in the wilderness, went up into a mountain, sought a garden.
Who prayed for the forgiveness of

those who rejected him, and for the perfecting of those who received him.
Who observed good customs, but defied conventions which did not serve the purposes of God.
Who hated sin because he knew the cost of pride and selfishness, of cruelty and impurity, to man, and still more to his Father in heaven.

Let us remember Jesus:
Who believed in men to the last and never despaired of them.
Who through all disappointment never lost heart.
Who disregarded his own comfort and convenience and thought first of others' needs, and though he suffered long, was always kind.
Who, when he was reviled, reviled not again, and when he suffered, threatened not.
Who humbled himself and carried obedience to the point of death, even death on the cross, and endured faithful to the end.

O Christ, our only Savior, so come to dwell in us that we may go forth with the light of thy hope in our eyes, and with thy faith and love in our hearts. *Amen.*

—*The Kingdom, the Power, and the Glory* (New York: Oxford University Press, 1933), p. 4

THE VERDICT OF HISTORY

Speak, History! Who are life's victors?
Unroll thy long annals and say;
Are they those whom the world calls the victors, who won the success of a day?
The martyrs, or Nero? The Spartans who fell at Thermopylae's tryst,
Or the Persians and Xerxes? His judges, or Socrates? Pilate, or Christ?

—William Wetmore Story

O smitten mouth! O forehead crowned with thorn!
O chalice of all common miseries!
Thou for our sakes that loved Thee not hast borne
An agony of endless centuries,
And we were vain and ignorant nor knew
That when we stabbed Thy heart it was our own real hearts we slew.

—From "Humanitad," by Oscar Wilde

THE SPIRIT OF LOVE

Love bade me welcome; yet my soul drew back,
Guilty of dust and sin.
But quick-eyed Love, observing me grow slack
From my first entrance in,
Drew nearer to me, sweetly questioning
If I lacked anything.

"A guest," I answered, "worthy to be here";
Love said, "You shall be he."
"I, the unkind, ungrateful? Ah, my dear,
I cannot look on Thee."
Love took my hand and smiling did reply,
"Who made the eyes but I?"

"Truth, Lord; but I have marred them; let my shame
Go where it doth deserve."
"And know you not," says Love, "Who bore the blame?"
"My dear, then I will serve."
"You must sit down," says Love, "and taste my meat."
So I did sit and eat.

—George Herbert

Before all arts have the art of loving —to love creatures in God, and God in creatures.

—Johannes Tauler

O ye who taste that love is sweet,
Set way-marks for our doubtful feet
That stumble on in search of it.

Sing notes of love: that some who hear
Far off, inert, may lend an ear,
Rise up and wonder and draw near.

Lead lives of love; that others who
Behold your life may kindle too
With love, and cast their lot with you.

—Christina G. Rossetti

PRAYERS

The Lenten Season

O Lord our Master, who through the forty days didst forget the body because thy spirit wast caught up in God, teach us with whole hearts to seek the heavenly communion, so that being delivered from subjection to the flesh we may be released into the spiritual liberty that belongs to the children of God. In thine own name we ask it. *Amen.*

Palm Sunday

O God, whose dearly beloved Son was greeted by the crowd on Olivet with alleluias, but who in that same week was mocked as he went lonely to the cross, forbid that our welcome to him should be in words alone. Help us, we beseech thee, to keep the road open for him into our hearts; and let him find there not another crucifixion, but love and loyalty in which his kingdom may be established evermore. *Amen.*

Easter

Almighty and everlasting God, who on Easter Day didst turn the despair of the disciples into triumph by the resurrection of Christ who had been crucified, give us faith to believe that every good which has seemed to be overcome by evil, and every love which has seemed to be buried in darkness and in death, shall rise again to life immortal, through the same Jesus Christ who lives with thee for evermore. *Amen.*

—The three prayers above come from *Lift Up Your Hearts,* by Walter Russell Bowie (New York: The Macmillan Co., 1940), pp. 42, 43, 44

RESURRECTION LIVING

For resurection living
  There is resurrection power,
And the praise and prayer of trusting
  May glorify each hour.
For common days are holy
  And year's an Eastertide
To those who with the living Lord
  In living faith abide.

—Author Unknown

SERVICE

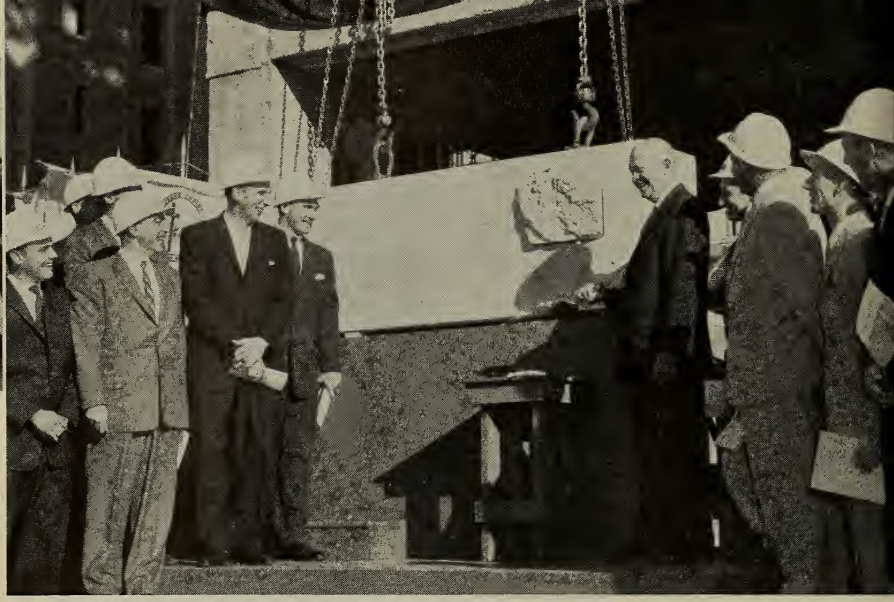
Lord, make us instruments of thy peace.
Where there is hatred, let us sow love;
  Where there is injury, pardon;
  where there is discord, union;
  where there is doubt, faith;
  where there is despair, hope;
  where there is darkness, light;
  where there is sadness, joy;
for thy mercy and thy truth's sake. *Amen.*

—Attributed to Francis of Assisi

Jesus hath now many lovers of his heavenly kingdom, but few bearers of his cross. . . . All desire to rejoice with him; few are willing to endure anything for him. Many follow Jesus unto the breaking of bread; but few to the drinking of the cup of his passion. . . . Many love Jesus so long as no adversities befall them. Many praise and bless him so long as they receive any consolation from him. . . . Are not all those to be called mercenary who are ever seeking consolations? Do they not show themselves to be rather lovers of themselves than of Christ? . . . Where shall one be found who is willing to serve God for nought?

Drink of the Lord's cup with hearty affection if thou desire to be his friend, and to have part with him. As for comforts, leave them to God; let him do therein as shall best please him.

—From *The Imitation of Christ*



The Interchurch Center

THE Interchurch Center had to be.

It became a practical necessity. Several large church organizations have been in dire need of adequate office facilities. The National Council of Churches has had offices scattered through eight separate buildings in New York City. Denominational agencies have been working in obsolescent accommodations. Economy and efficiency required more modern facilities.

But these organizations, in establishing The Interchurch Center, were impelled by a more important purpose: they wanted a visible and useful way to demonstrate the pattern of their close co-operation.

Seen with President Eisenhower above are representatives of building trades now working on this center.

The cornerstone laid by the President, October 12, 1958, contains a smaller stone that may have felt the tread of the Apostle Paul. Irregular in shape, it comes from the Agora, or public square, of the ancient city of Corinth and is the gift of the Greek Orthodox Church. Under the Agora stone are these words: "This stone is from the Agora in Corinth, where 'many hearing Paul believed.'"

The building, when completed, will cost $19,650,000. Its joint facilities will include seven meeting rooms, the cafeteria and lounge, the Hall of the Ministers and the Hall of the Laymen, and 20 recessed exhibit cases along the walls of the main-floor lobbies and corridors.

REVIEWS

The Greek Experience by C. M. Bowra. World 1958. 211 pp. $6.00.

There is, it is quite safe to say, no other man of letters in the English-speaking world the range of whose learning and publication is the equal of that of the man who is the Warden of Wadham College, Oxford, and Vice-Chancellor of the University. Sir Maurice Bowra, who is today only just sixty years of age, is one of the great prodigies of modern literary scholarship, and he is continually surprising us by the vastnesses which his studies have traversed over the past thirty-five years. He has given us one of the great modern books on Greek tragedy, and his book on the English Romantics (*The Romantic Imagination*) is one of the most sensitive reappraisals which recent scholarship has produced; in *The Heritage of Symbolism* he undertook an investigation of one of the central impulses in modern poetry, and in *The Creative Experiment* he wrote with great sensitiveness and originality of English and German and Spanish and Russian and Greek developments in modern poetry. This is to mention only a small portion of his work, but I speak of it only by way of suggesting something of the extraordinary breadth and richness of his mind. The fact of the matter is that the range of his linguistic competence (which is perhaps unparalleled), the extent of his learning, and the catholicity of his taste make him a great magisterial figure in the world of modern literary scholarship, and, as I say, he has perhaps no real peer today in the English-speaking world.

So when such a man turns to what one feels has always been his first love and offers us a comprehensive account of "the Greek experience," the result is bound to be a splendid banquet for the mind. Indeed, I know of no other synoptic statement on the meaning of ancient Greece in which the plain reader will find so skillful and fascinating a summation of the great themes and issues of Greek culture as this book presents.

And that is precisely what the book is: it is not a systematic survey of the development of Greek society and culture but a boldly selective summation of what Sir Maurice believes to have been most deeply formative in the historical career that extends from the time of Homer to the fall of Athens in 404 B.C. He not only clarifies the complexities of the Greeks' social and political institutions, but he also gives us brilliant discussions of their literature and art, of their philosophy and science, and of their religion and mythology. And the lesson that all this tends to inculcate is much the same sort of lesson that, back in the 'forties, we felt we'd learned from Werner Jaeger's great work, *Paideia:* it is that this was a people who felt perhaps more keenly than any other people has ever done the honor of

being men. And believing, as Sophocles said, that, though "there are many strange wonders, . . . [there is] nothing more wonderful than man," they lived in the world with a kind of superb courage and confidence which, when we contemplate it today, cannot help but exhilarate us in these post-Kierkegaardian days of our existentialist misery. I have no doubt at all, of course, but that the bad news and the good news which the gospel brought into Western spiritual history have made it impossible for us ever again to be Greeks; and they could afford, it is true, a simplicity of self-understanding which can be resurrected in a Christian climate only as a desperate *tour de force*. But, however much it may belong to the irretrievable past, in a time of "other direction" and mass motivation, theirs is an example that thrills the imagination—and perhaps in part because the autonomous personality of Greek culture, in however truncated a fashion, does put us in mind of an aspect of the Christian understanding of selfhood which greatly needs fresh embodiment in the polity of contemporary society.

Sir Maurice Bowra's book leads us, in other words, as must any thorough review of the Greek experiment, to undertake a theological inquiry into the foundations of life in our own time, and, in doing so, it may teach us important lessons not only about the Greeks but also about ourselves. It is, therefore, one of those tough, sturdy books which a chaplain might well want to plan to include in that reading which is done not for the sake of immediate professional tasks but for the sake of acquiring, from an historical perspective, deeper insight into the great fundamental issues that face modern man.

—Nathan A. Scott, Jr., *Associate Professor of Theology and Literature, The Federated Theological Faculty, The University of Chicago*

Men and Brethren by James Gould Cozzens. Harcourt, Brace, 1936 (reissued 1958). 282 pp. $4.00.

While the smoke of all the controversy about *By Love Possessed* still swirls around, the publishers have reissued Cozzens' first novel, a serious study of a clergyman. It confirms this reader's stubborn conviction that Cozzens is a major voice of Protestantism—a towering writer, not only from a literary point of view, but as a recorder of the American religious scene.

In the hullabaloo over *By Love Possessed,* no critic to my knowledge pointed out what seem to me to be two outstanding facts about the book —that it contained a devastating scrutiny of the Roman Catholic reasoning, and that its author there described, better than any other modern writer has, the mind of a Protestant layman. His man was uncomfortable, as vast numbers of laymen actually are, busy in the church without understanding why he is. The two books, Cozzens' first and his latest, are almost organically linked.

Here, as in *By Love Possessed,* Cozzens asks searching questions about Roman Catholicism. In the later novel, the layman is alive, but the clergyman is, probably by artful intent, flabby and unconvincing. The hero of the first book is a middle-aging bachelor rector in a New York City parish. He is marvelously real.

A tired, driven, astringently witty, truly heroic hero, he is drawn with the utmost sympathy, and not a shred of sentimentality. As Cozzens has him remark, in a typical paragraph: "I don't approve of pious young laymen. . . . Piety can be a serious and beautiful thing, . . . [but] you don't find experienced clergymen enthusiastic over pious youths. Our sinful nature isn't as simple a matter as that. When it seems to be, you're safe in treating it as a form of frustration, an unwholesome attempt to get out of wrestling with your angel."

In *By Love Possessed,* Cozzens wrestles with the problem of evil. Here, he struggles with the problem of good. He handles this particularly well, in the person of a secondary character, an ex-missionary to the Eskimos, whom he might have made ludicrous but instead treats tenderly until he concludes about him: "The rewards of his hard, bare, devoted life, the unsearchable riches of Christ, were given him in the perfect freedom and perfect joy of needing nothing."

In a swiftly moving narrative about three hot summer days in one clergyman's life, Cozzens says all the major things about the ministry. He records the vast variety of people and problems that press upon a man, the terrible choices where no alternative is clearcut or satisfactory, the way the needs of so many people can drain and search a man, the point of fatigue he reaches when he has to choose when to spare himself in order to be effective at all. ("What would become of him and his work when he was obliged to measure out parsimoniously little driblets of energy, when he would have to think whether he would better do this, or save himself to do that?") Most remarkably, Cozzens has caught the deepest meaning of this vocation, that a man is a minister because the hand of God was laid upon him.

Cozzens spent months snooping around a country courthouse preparing his portrait of a lawyer in *By Love Possessed.* He must have spent a lot of time around seminaries, and reading theology, in order to write, here, so knowledgeably about the church.

One might regret that here, as in the latest novel, Cozzens relies on a sex gimmick to move the plot along. This could be questioned from the standpoint of literary craftsmanship, because a novelist's imagination ought to supply him with many other devices, equally powerful, to use as precipitants for action. Certainly the human situation is full of them.

The style here is more swift and taut than in his later books. The famous involuted sentences scarcely appear here. The story is carried almost entirely by dialogue, expertly captured.

Instead of leaving his man mired in his dilemmas, as he does in *By Love Possessed,* Cozzens makes this hero come out at a kind of hilltop, where he can look back on the road he has traveled and see the rough places made plain.

The problems are still there, but the man has his moment of grace. The last scene, where the rector is making a hospital call, closes with these lines, which should rebuke the critics who call Cozzens a cynical materialist: " 'For the kingdom of heaven is as a man traveling into a far country'— He could hear his voice, calm and clear in the twilight, see her quieted

eyes on him—'who called his own servants,' he went on, 'and delivered unto them his goods.' "

—Elisabeth D. Dodds, *Waterbury, Conn.*

Luther in Protestantism Today by Merle W. Boyer. Association 1958. 188 pp. $3.50.

In his introductory chapter Dr. Boyer discusses two basic convictions about the present situation. On the one hand, he is convinced that there are many hidden or potential Protestants in today's world—men and women who are attracted neither by Marx nor by Rome and who are unaware of their Protestant heritage. On the other hand, he is certain that an acquaintance with the basic insights of Luther will bring them out of their hiddenness into a new appreciation of their heritage and, as a consequence, into the fellowship of the church.

After his introductory chapter the author enunciates what he considers the basic abiding principles of the Reformation: (1) man as responsible and sinner, (2) justification by faith, (3) the Word of God as Christ and the Scriptures as the cradle of Christ, (4) the priesthood of all believers, (5) the vocation of a Christian man to serve God in his daily work in the interest of his neighbor. He then proceeds to discuss the relation between these principles and the developments within the Western world in the areas of church, education, politics, economics, and the family.

This book was not written for scholars but for the average intelligent layman. It is therefore not heavily documented.

This is not a denominational work. It is not a "Lutheran" book. Nor does the writer look upon Luther as the final authority on all subjects. Rather, he regards him as a prophet and seeks to make explicit the relevance of his prophetic insights for all of Protestantism today.

—George Aus, *Professor of Systematic Theology, Luther Theological Seminary, St. Paul, Minn.*

Love and Conflict by Gibson Winter. Doubleday 1958. 191 pp. $3.50.

The tremendous mobility of Americans is having some decided effects upon family life. For one thing, it means that many families feel like strangers in the communities in which they live, reluctant to put down deep roots. Thus they are thrown back upon the family unit to satisfy their need for intimacy, their sense of belonging. At the same time, pressures of various kinds are brought to bear upon the home that often results in conflict among the members of the family.

These two facts about modern American family life—the need for love and the reality of conflict—are illustrated tellingly in Gibson Winter's book, *Love and Conflict*. A professor of ethics and sociology at the University of Chicago and a minister of the Protestant Episcopal Church, Dr. Winter combines accurate sociological observations with acute psychological insights. His frame of reference is the biblical standard of family and community life. His illustrations are illuminating and his style is easy to read.

Stress is laid upon marriage as a covenant relationship—"the covenant of intimacy." Dr. Winter emphasizes

the need to accept the real person whom we have married and to be willing mutually to forgive.

This book will prove highly useful as background information for modern marriage counseling.

—Fred Cloud, *Editor of Older Youth Materials, The Methodist Church*

Fathers of America by Elizabeth L. Davis. Revell 1958. 159 pp. $2.75.

Having read the author's *Mothers of America,* I hoped to find here a comparable work. This book surpasses the former. It vividly presents the characteristic qualities of 15 American fathers whose sons and daughters have become national and world benefactors.

Mrs. Davis is a clergyman's wife, an author of plays and a portrait painter.

As one scene follows the other, you see the father living, praying, playing, and working with his children.

You can feel Joseph R. Wilson's love and tenderness for his son "Teddy." You share Dr. Charles F. Menninger's joy when you see his sons dedicate their lives to psychiatry and eventually head one of the greatest psychiatric clinics in the world.

The book shows how fathers stimulated and encouraged the best in their children. It offers valuable sermonic illustrations, leads for brief articles, topics for discussion.

—Alfred L. Murray, *Chaplain (CDR), USN*

Out of the Whirlwind by William B. Ward. John Knox 1958. 123 pp. $2.50.

In this book the pastor of Grace Covenant Presbyterian Church, Richmond, Virginia, deals with the deep and ageless problem of human suffering as delineated in the book of Job.

The Old Testament drama, as the author reminds us, brings the problem to sharp focus, since the man who suffers here is a *good* man. This good man loses "everything"—possessions, social position, friends, family, health.

The only thing he held on to was his faith in God; but this was enough for a satisfying comeback.

Job's faith was not a submissive, acquiescent thing, as traditionally represented. It was rugged and aggressive. Into the face of God, Job hurled all his questions (this to the consternation of his "comforters," who saw this as a mark of depravity).

Dr. Ward makes the point—and does it well—that in the book of Job we have a clear-cut anticipation of the Christian concept of salvation by faith. It was not Job's goodness that enabled him to endure and then effect a recovery. It was his faith in God. In this situation, goodness was nothing; faith was everything.

The author asks the question, Does the book of Job solve the problem it projects? His reply is: "The most important answer it gives is a practical one—how to go out and live a satisfying life in the face of hardship and disaster. Religion is not so much a philosophy as a way of life."

This book, because of its theme as well as the psychological insights of Dr. Ward, should be of considerable help to chaplains in their counseling with young men in the service.

—Milton H. Keene, *Minister, Brookside Methodist Church, Newark, Del.*

Dynamics of Christian Adult Education by ROBERT S. CLEMMONS. Abingdon 1958. 143 pp. $2.50.

"Christian adult education can now become the means to the full, wholesome, moral, and spiritual development that leads to the abundant life for millions of Americans who are forever learning." These words by Dr. Clemmons, director of the Department of Christian Education of Adults of The Methodist Church, reflect his contagious confidence that adults can become mature Christians through participation in church adult groups.

His confidence is based upon the application of principles of the inner dynamics of small study groups in our Christian adult education program. The dynamic approach is described in detail. It is based upon the belief that adults are "sensitive to spiritual influences" and that "each person can change under his own self-control when he discovers his relatedness to God and to his fellow men." The Christian fellowship of adult groups is deemed essential and basic because of the changes in thoughts, spiritual insights, and actions that grow out of the inter-personal relationships within the groups.

Since personal relationships assume such importance in helping people change their attitudes and actions, Dr. Clemmons devotes several chapters to discussing patterns and levels of group participation, motivation, procedures that increase participation, and communication of the gospel. Suggestions, interpretations, and techniques are very helpful.

While the book is a how-to-do-it analysis of making Christian adult education effective in developing mature Christians, it is deeply spiritual in its message. The author insists that the adult group must be a redemptive fellowship seeking to lead persons to a deep commitment to Christ. Commitment, for him, is not a simple conformity to a creed but is "linking the center of one's life, which guides the process of development, in a living, vital relationship to Christ and being guided by his spirit." So great is the author's emphasis upon the spiritual that readers will be deeply stirred by many portions of the book.

Projects for study and action and selective bibliographies at the end of each chaper further enhance the value of the book.

Chaplains would do well to read Dr. Clemmons' book. Undoubtedly the area of our work where we have achieved least is in our Christian education program for adults. *Dynamics of Christian Adult Education* will provide thought-provoking material for every chaplain.

—ROBERT M. RUTAN, *Chaplain (Lt. Col.) USAF*

The Minister and Christian Nurture, ed. NATHANIEL F. FORSYTH. Abingdon 1957. 250 pp. $3.50.

Even though he is not directly responsible for every aspect of a program of Christian education, the modern minister needs to be aware of developments that might make possible a more effective approach to the church's educational task. This ten-chapter symposium provides the minister with a kaleidoscopic view of current thought and practice in such diverse fields as audio-visual aids,

Bible study, education for Christian family life, and religious instruction in the public schools.

Emphasis is placed upon the role of the minister as teacher. This is easily understandable in light of the fact that five of the contributors are professors of religious education. However, it is a legitimate and important area of pastoral leadership.

Four of the chapters stress the fact that "Christianity is learned"; and illustrations are given of how this occurs in the home, the church, and through the Bible.

Since ministers of most denominations have at least supervisory responsibility for the educational work of their church or chapel, this book should prove valuable by clarifying in many minds the minister's distinctive role in Christian nurture.

—Fred Cloud, *Editor of Older Youth Materials, The Methodist Church*

SURVEY

Recent books on CHRISTIAN EDUCATION noted by Lawrence Fitzgerald, editor of THE LINK

WORSHIP

Are you dissatisfied with your present family-worship experiences? Dick Lentz, one of the oustanding leaders of Christian family education in America, has written a small paperback book, ***Christian Worship by Families*** (Bethany 1957, 56 pp.). The importance of family worship, how family worship can be carried on in families with small children, in families with young people, and in families with no children—these are some of the subjects treated.

For a long time we've needed devotional readings prepared especially for junior highs. ***Behold God's Love*** by Hazel Mason Hadley (John Knox 1957, 239 pp., $2.50) is one answer. It is good, but there is one drawback—the cost is too great for junior highs. Could we have a paperback edition?

Young people constantly seek helpful worship-program materials. Two recent good books are ***The Candle of the Lord*** by Myron Taggart Hopper (Bethany 1957, 240 pp. $2.50) and ***Worship for the Young in Spirit*** by Paul N. Elbin (Bethany 1957, 144 pp. $2.50). Unfortunately, the programs are all worked out. It would be good if some initiative had been left to the program planner.

HELP WITH CHILDREN

Parents are often stumped by the questions their children ask: Who made God? What does God look like? Why doesn't God give me what I pray for? What does the Trinity mean? What is heaven like? They'll find some helpful suggestions on how to answer these questions in ***Questions Children Ask*** by John L. and Arleene G. Fairly (John Knox 1958, 99 pp. $2.00).

"The story of the Old Testament, beautifully told"—that is how we might designate ***The Book of God*** (Doubleday 1957, 447 pp., $4.95) by April Oursler Armstrong. Mrs. Armstrong is the daughter of the late Fulton Oursler of *Reader's Rigest*. In preparing this book for children Mrs. Armstrong has adapted Oursler's adult best seller *The Greatest Book Ever Written.*

TEACHING HELPS

How Jesus taught, and how to apply what he taught to life today, is the basic theme of ***The Teaching Methods of the Master*** by Claude C. Jones (Bethany 1957, 144 pp. $2.50). Sunday-school teachers will find the book helpful.

Teachers of older youth, searching for the characteristics of their pupils, will find ***Teens to 21*** by Alberta Z. Brown (Bethany 1957, 95 pp., $1.75) most helpful. Mrs. Brown writes with a scintillating style; there is never a dull moment; and she knows how to hit the teen-age problem on the head and give help.

The marriage of religion and psychiatry is resulting in an avalanche of books, some good, some not so good. Russell L. Dicks, professor of pastoral care at Duke University Divinity School, is one of the most helpful authorities in this field. He wants you to ***Meet Joe Ross*** (Abingdon 1957, 159 pp. $2.50), a normal person with normal joys and problems. Joe seeks the aid of the chaplain on the tensions and worries that beset him. As Joe and the chaplain talk, Joe learns how to organize and think through his problems, and so he finds the clues that will lead him to the answers.

STEWARDSHIP

The things learned at home are the most lasting. The place to begin to teach stewardship is the home. Since stewardship is a way of living, we are practicing stewardship day by day in the home. ***Your Family and Christian Stewardship*** by Florence M. Sly (Bethany 1958. 96 pp., 75¢) gives concrete suggestions on how to teach children and young people to become good stewards of time, talent, and treasure.

NOTES

by Elizabeth P. Lam

I Believe in the Bible by Joseph R. Sizoo. Abingdon 1958. 80 pp. $1.25.

I Believe in the Holy Spirit by Ernest F. Scott. Abingdon 1958. 92 pp. $1.25.

I Believe in God by Costen J. Harrell. Abingdon 1958. 64 pp. $1.25.

Among the several popular series of small religious books coming from various publishers, the "Know Your Faith" books seem to the reviewer among the best.

Joseph R. Sizoo states briefly the contributions of modern scholarship to our understanding of the Bible, comments on how and when various books were written in the Bible, and then points out the major themes which give the Bible unity and meaning for us.

Ernest F. Scott, the late distinguished New Testament scholar, gives fresh meaning to the concept of the "Holy Spirit" by tracing the development of the idea of the Spirit from primitive times through the Old and New Testaments to its meaning to us today.

Costen Harrell here presents his personal credo—a simple, direct affirmation of the pathways he has found to God—nature, man, Christ, and ultimately and essentially the dedicated life.

All three books have the ring of personal experience and carry con-

viction. They would be useful additions to a library used by servicemen.

The Capital of the Kingdom of Israel by André Parrot. Philosophical 1958. 143 pp. $2.75.

Babylon and the Old Testament by André Parrot. Philosophical 1958. 166 pp. $2.75.

The previous contributions of André Parrot to biblical archaeology have been mentioned in this column. These two additions are as meticulous in historic detail and perhaps more lavish in illustrative drawings and photographs of artifacts and excavations. Both are written primarily for the scholar but would be exceedingly helpful to the tourist visiting either of these ancient sites. Mounds of earth and crumbling brick do not throw light on history without the reconstruction of meaning supplied by the scholar.

The book on Babylon reconstructs the ancient city from archaeological investigations and literary sources and gives a thorough and well-documented history of the relationship of Babylon to the history of Israel and Judah.

Next to Jerusalem, Samaria was the most important city in Hebrew history. Parrot outlines succinctly the major events in its history and concludes with a brief examination of the tradition that John the Baptist was buried within the city.

A Time to Speak by Michael Scott, Doubleday 1958. 358 pp. $4.50.

This is a heart-rending autobiography of a man whose sensitivity to human need took him from one situation of misery and oppression to another and yet another. It begins with a childhood in the crowded dockyard slums of Southampton and moves on to a story of inner conflict between the claims of communism and loyalty to the Christian faith. The author is called to service for a time in a leper colony in South Africa, returns to England for theological training and ordination, and then is drawn back to Africa. Again, he identifies himself with the Indian and black people who defy the apartheid laws. The concluding chapters tells of his presentation of the case of the South-West African tribes, the Hereros, to the United Nations.

Only in America by Harry Golden. World 1958. 317 pp. $4.00.

Not since the days of Will Rogers has a commentator on the American scene exposed with such charm and appeal our social hypocrisies and the human frailties that perpetuate them. A liberal, a Jew, and a "Southerner" by adoption, Harry Golden has found himself suddenly catapulted into the national limelight by this collection of his editorials and essays.

Each human-interest story bears the stamp of Golden's personal experience. It has humor, pathos, homespun wisdom; it invites retelling.

One wants to share the whimsy of his "Vertical Negro Plan" and the chuckle over the prejudices of the Southern white who will *stand* at a counter next to a Negro but not sit in a bus beside him.

Or one is apt to say, "I think so too," after reading his reflections on "progressive education," on the "cocktail hour," or on Jewish-Gentile relations in a small Southern town.

The ability to seem "above the battle" and at the same time to be on the side of justice in human relations is a rare combination. Golden has the wisdom to see human foibles and pettiness in perspective and the sensitivity to care what happens to people. An unusual and delightful book, especially suited to browsing.

The Restoration of Meaning to Contemporary Life by PAUL ELMEN. Doubleday 1958. 194 pp. $3.95.

In contrast to the many efforts to simplify theology for the laymen, this is written for the more sophisticated. Dr. Elmen attempts to meet the modern man where he is in his world of emptiness and loneliness. Dr. Elmen analyzes the reasons for his despair and then points the way to the discovery of the glory of God, which alone can give purpose to life. It is well written and enriched by many citations from literature. In the opinion of the reviewer, it is unfortunate that such a comparatively large portion of the book has been devoted to the negative topics. A further elaboration of how one discovers meaning in life would have been helpful.

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Addresses of publishers whose books are reviewed above

ABINGDON PRESS. 201 Eighth Ave., South, Nashville 3, Tenn.

ASSOCIATION PRESS, 291 Broadway, New York 7, N.Y.

THE BETHANY PRESS, Box 179, St. Louis 3, Mo.

DOUBLEDAY & CO., 575 Madison Ave., New York 22, N.Y.

HARCOURT, BRACE & CO., 750 Third Ave., New York 17, N.Y.

JOHN KNOX PRESS, Box 1176, Richmond 9, Va.

PHILOSOPHICAL LIBRARY, 15 E. 40th St., New York 16, N.Y.

FLEMING H. REVELL CO., 316 Third Ave., Westwood, N.J.

THE WORLD PUBLISHING CO., 2231 W. 110th St., Cleveland 2, Ohio

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Books Received

HOLY WEEK

With Christ in the Garden by LYNN J. RADCLIFFE. Abingdon 1959. 80 pp. $1.50.

A helpful sermon series might easily be projected from these thoughtful meditations on the experience of Christ in the Garden of Gethsemane.

Daily Meditations on the Seven Last Words by G. ERNEST THOMAS. Abingdon 1959. 143 pp. $2.00.

Though planned for personal devotional reading through seven full weeks, this book will probably serve chaplains best as a fresh resource for preaching on Good Friday or through the season leading to it.

CLASSIC

The Manhood of the Master by HARRY EMERSON FOSDICK. Association 1913, 1949, 1958. 175 pp. $2.50.

Translated into many languages—only recently into Tamil, in India—and read by hundreds of thousands of people, this beloved classic is reprinted with a new Introduction by the author. Now it will keep on "helping Christians know and live like Jesus."

PRAYER

Prayer in the Market Place by JOHN W. HARMS. Bethany 1958. 96 pp. $1.75.

A first-rate practical guide and resource book for the chaplain who is called upon to pray at secular occasions.

NEWS ROUNDUP

CHAPLAINS

Methodist Chaplain **James T. Henderson** had a close call when flying to his new assignment at Goose Bay AFB in Labrador. When the plane lost an engine and crashed into an icy lake, he and the other passengers swam to the shore of a barren island, and in a few minutes their clothing was frozen stiff.

Fortunately, their plane's call for help had been heard, and in less than an hour another plane dropped survival kits and a note warning the group that the island was inhabited by polar bears.

After a long night hike to the coast, Chaplain Henderson and the others were picked up by the SS *Greenville,* which took them to the port of Thule in the wake of an ice-breaker. He was then flown to Goose Bay.

The annual conference of U.S. Air Force Staff Chaplains will be held Feb. 3-5 in Washington, D.C.

As of January 1959, some 45,000 American servicemen and their de-

T/Sgt. C. I. Roberts, Sgt. Jack Israel, and Sgt. Herman Hunter examine some of the monuments on the grounds of the Mormon Temple in Salt Lake City, Utah, between sessions of the 128th Semiannual Conference of the Church of Jesus Christ of Latter-Day Saints. The conference was attended by 42 marines from the El Toro Marine Corps Air Station, Santa Ana, Calif.

pendents had attended the USAREUR Religious Retreat House since its founding, July 6, 1954.

The American Memorial Chapel of St. Paul's Cathedral in London was dedicated Nov. 26 by the Archbishop of Canterbury, Geoffrey Fisher, in the presence of Queen Elizabeth II, Mr. Richard Nixon, and many high-ranking members of the U.S. Armed Forces, including the three Chiefs of Chaplains.

The memorial commemorates the 28,000 members of the U.S. services who lost their lives during World War II when based in Britain.

After assuming the duties of Chief of Army Chaplains, Maj. Gen. **Frank A. Tobey** spent most of November and early December in Europe visiting American troops and inspecting chaplain activities. He was accompanied by Chaplain (Maj.) **William R. Fitzgerald.**

A Spanish-style chapel was recently dedicated at the U.S. combined Navy and Air Force base at Rota, near Cadiz, Spain. The first services were conducted by RADM **George A. Rosso,** Chief of Navy Chaplains, and Capt. **J. Floyd Dreith,** the Atlantic Fleet chaplain. The center includes a main chapel seating 250, a small Catholic chapel, a Protestant sacristy, a choir room, and an educational wing with four classrooms.

A stained-glass window, purchased through contributions of the 47th Infantry Regiment (now reorganized as the 1st Battle Group, 47th Infantry, and stationed at Fort Carson, Colo.), was dedicated Nov. 28 at the church claiming the highest steeple in the world, Ulm Muenster (Cathedral) in Ulm, Germany. The idea of presenting the window to the church was conceived in 1956, when the regiment was stationed in Germany with the 9th Infantry Division. It is a tribute to the strong bonds of friendship between the men of the unit and the citizens of Ulm.

The chaplains of the U.S. Army's Berlin Command "pulled a switch" on their outgoing commanding general, Brig. Gen. George T. Duncan. A Letter of Appreciation from them was presented to the general just prior to his reassignment to Joint Task Force No. 7, Arlington Hall, Arlington, Va.

Chaplain (Lt. Col.) **Gomer S. Rees** made the presentation. Present at the ceremony were Chaplains William C. **Taggart,** Jr.; William R. **Comstock;** Charles B. **Knight;** and **Louis I. Fischer,** Jewish lay leader of the command.

General Duncan's interest in the

The first man to fill a new top post in the National Council of Churches is Presbyterian layman James W. Wine, of Parkville, Mo. The former lawyer and judge was vice-president of Park College when called to the new position as "associate general secretary for interpretation." He is expected to head a staff team that will develop a comprehensive strategy for public interpretation of the ecumenical movement and the National Council of Churches.

Pastor Pieter Fagel, of Brussels, and Mrs. Theodore Wedel, immediate past president of United Church Women, discuss the architect's design for converting the Protestant Pavilion of the Brussels World's Fair into a permanent Protestant Center in Belgium.

Turning the design into a reality depends on raising the necessary funds. As its share, the U.S. Section of the Continuing International Christian Committee has set a goal of $90,000.

The program envisioned for the Protestant Center includes year-round activities by Protestant congregations, use of the building from April to September by ecumenical groups from abroad, an annual music festival, and a training and consultative center for missionaries.

Contributors are asked to make checks payable to the Continuing International Christian Committee. Address: P.O. Box 6263, Washington 15, D.C.

command's religious program was a main factor in the construction of the new American Chapel.

Members of the Staaken Evangelical Lutheran Church, who can't worship in their church because it lies in the Soviet zone, recently visited the U.S. Army's Berlin Command Chapel to get ideas for building a new parish house and church in West Berlin. The German women were especially interested in the chapel's "American dream kitchen."

A Protestant Men's Fellowship was recently formed at Andrews Air Force Base in Washington, D.C. The Deputy Chief of Chaplains, **Robert P. Taylor,** spoke at the opening banquet, with an attendance of 130.

On his return, Dec. 11, from a visit with U.S. chaplains in Europe, **Dr. Lawrence Fitzgerald** reported that there are now 245 chapels in USAREUR, with 16 new ones opened in 1958 and 15 more planned for the near future. Dr. Fitzgerald represented the General Commission as director of its Department of Ministry to Armed Forces Personnel.

The small military community at Berchtesgaden, Germany, has a fine Sunday-school record. Out of the 35 children below the junior-high age group, 33 are regular attendants.

The busy post chapel at Frankfurt, Germany, has some 600 enrolled in its Sunday school and good attendance at both morning services. Post Chaplain **J. A. Connett** reports a full program of activities: Protestant Men of the Chapel, Protestant Women of the Chapel, three choirs, two youth groups, Boy Scouts, Brownies, a German class, a sewing class, a Masonic group, and a unit of Alcoholics Anonymous.

Forbes AFB, Topeka, Kan., affords an excellent example of cooperation among chaplains of the three services. Base Chaplain **Albert**

A memorial service in the Washington (Protestant Episcopal) Cathedral, Jan. 11, 1959, marked the opening of the nation-wide celebration of the Lincoln Sesquicentennial.

This bronze figure of Abraham Lincoln in Washington Cathedral is believed to be the only statue of the Great Emancipator ever sculptured in the attitude of prayer. It was executed by Herbert Houck, of Harrisburg, Pa., whose grandfather, while walking through the fields near Gettysburg, once discovered Lincoln kneeling in the leaves.

Mattheis has the assistance of Army and Navy chaplains assigned to the Menninger Clinic as students.

Richard M. Grahm, base chaplain at Wright-Patterson AFB, Dayton, Ohio, is carrying out a chapel rehabilitation program, including the installation of air-conditioning equipment.

VA Chaplain **William H. Teed,** of Wichita, Kan., sponsors an outstanding Scouting program in co-operation with the Hospital Manager and the Chief of Professional Services. The Scouts are actually trained to work in the hospital in case of a major catastrophe.

Following a 3-year tour in the Office Chief of Air Force Chaplains, **Harold D. Shoemaker** will depart for Hickam AFB, Hawaii, in June 1959. Chaplain Shoemaker has served as minister for the Chapel of the Air television programs, distributed to Air Force installations throughout the world.

The present deputy chaplain for the Army's Military District of Washington is **Joseph S. Chmielewski,** who was reassigned from Headquarters Area Command, USAREUR. When in Heidelberg, Chaplain Chmielewski was elevated to papal chamberlain by Pope Pius XII.

The new Protestant chaplain at the Olatha, Kansas, Naval Air Station is **William A. Swets.**

William C. Shure, formerly post chaplain at Fort Leonard Wood, Mo., recently departed for a tour of duty in Korea.

Cecil L. Propst has been assigned to Headquarters Air Research and Development Command, Andrews AFB, Washington, D.C.

Edgar H. Brimberry, staff chaplain of the 20th Air Division, with headquarters at Richards-Gebauer AFB, Grandview, Mo., has been spending 23 days per month on the road visiting "sites." He is being re-

assigned in February to Offutt AFB, Neb.

Donald E. Howell has been reassigned from Germany to 328th Fighter Group, Richards-Gebauer AFB, Mo. His replacement is **Leslie W. Heubner.**

Onesimus Ortiz was recently reassigned from Kirknewton AFB, Scotland, to Mather AFB, Calif.

Terence P. Finnegan, Chief of Air Force Chaplains; **George A. Rosso,** Chief of Navy Chaplains; and **Patrick J. Ryan,** former Chief of Army Chaplains, were each awarded the St. Francis Xavier Medal in Cincinnati, Dec. 7, the 17th anniversary of Pearl Harbor Day.

Kermit R. Cassady, ship's chaplain aboard the USS *Thetis Bay,* was promoted to commander Dec. 3, 1958.

The following chaplains were selected for promotion to the grade of permanent major in the regular Air Force: John W. **Behnken,** Jr.; Fred W. **Carlock;** Joseph P. **Case;** Connor G. **Cole;** Lawrence A. **Dickson,** Jr.; Leonard S. **Edmonds;** Frederick K. **Finke;** Thomas M. **Groome,** Jr.; Clarence E. **Hobgood;** Ashley D. **Jameson;** Daniel B. **Jorgensen;** Vernon F. **Kullowatz;** Conway B. **Lanford;** Bradley T. **Morse;** Paul G. **Schade;** Willis L. **Stowers;** Raymond E. **Tinsley;** Wade K. **Tomme;** and Henry C. **Wolk,** Jr.

Air Force Chaplain **John C. Johnson,** now at Gray AFB, Tex., was recently awarded, 13 years later, the Bronze Star Medal for his heroism in World War II.

. . . ***Continued on Inside Back Cover***

Official U.S. Army Photo

Reproduced from an 18th-century bronze plaque now housed in the U.S. Sub-Treasury in New York, this picture of Washington in prayer at Valley Forge adorns the cover of a pocket-size folder containing "A Trainee's Prayer." Copies of the prayer have been distributed to 15,000 trainees in the U.S. Army Training Center, Armor, Fort Knox, Kentucky.

The prayer was written at the suggestion of Gen. Paul A. Disney, then commanding the Training Center and since assigned to NATO. The Training Center chaplain, Lt. Col. Mert M. Lampson, carried the project through many revisions over a period of months. The idea of using this picture came from the Fort Knox post chaplain, Col. Matthew H. Imrie. (Interested chaplains might secure sample copies by writing to Chaplain Lampson.)

Your Help, Please!

We are anxious to maintain accurate mailing lists, that we may communicate with you personally from time to time. *Please fill out the following form, tear it out, and mail it to* THE GENERAL COMMISSION ON CHAPLAINS AND ARMED FORCES PERSONNEL, 122 Maryland Ave., NE, Washington 2, D.C.

NAME _____
(Please print)

RANK _____ BRANCH OF SERVICE _____

DENOMINATION _____

PRESENT ADDRESS _____

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From Chaplain Robert W. Radcliffe comes word of a remarkable Laymen's Day service in the Speckenbuettel Chapel, Port of Embarkation, Bremerhaven, Germany. Participants represented many denominations, all services, and the civilian community as well. Left to right: Lt. Col. Leo E. Goodman, USAF; Capt. Paul V. Richardson, USA; Mr. Glenn N. Gardiner, principal of the American Dependents' School; Sgt. Curt Mitchell, USMC; John R. Rash, CTC, USN; and Maj. Charles H. Allison, USA.

Continued from page 47 . . .

The Commendation Medal was recently received by Air Force Chaplains Edgar H. **Brimberry**, Vincent F. **Hart**, and John J. **Wood**.

Letters of Commendation were recently received by Air Force Chaplains Joseph C. **Sides** and Tobey D. **Lytle**.

PERSONALITIES

Edwin T. Dahlberg, president of the National Council of Churches, spent the Christmas season visiting U.S. servicemen and women stationed in Spain and North Africa.

Francis Cardinal Spellman, archbishop of New York, spent the Christmas season visiting American troops in Germany, Iceland, and Greenland.

Henry Smith Leiper has been named director of the department of religion at Chautauqua (N.Y.) Institution. As executive secretary of the Congregational Christian Missions Council and formerly associate general secretary of the World Council of Churches, Dr. Leiper has long been a leader in the ecumenical movement.

Walter W. Leibrecht, formerly of Harvard Divinity School, has been installed as the first director of the new Evanston, Ill., Institute for Ecumenical Studies.

Reinhold Niebuhr, vice-president and professor of applied Christianity at Union Theological Seminary, N.Y., is one of four men recently elected to the American Academy of Arts and Letters. Membership in the Academy is limited to 50 persons chosen from the 250-member National Institute of Arts and Letters. The others elected are **Samuel Barber**, composer; **Charles E. Burchfield**, painter; and **William Carlos Williams**, poet.

Robert J. Plumb, executive secretary of the Armed Forces Division of the Protestant Episcopal Church, was recently elected an honorary canon of Washington Cathedral.

Dr. Plumb served during World War II as a Navy chaplain on the USS *Wyoming* and the USS *Lejune*. Later he was senior chaplain at the Norfolk, Va., Naval Base.

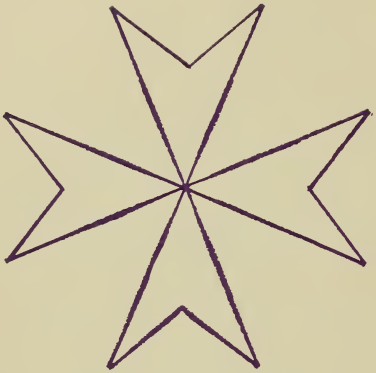
Andrew Edington, president of Schreiner Institute, Kerrville, Tex., has been invited by the Protestant Chaplains' Association of Europe to speak at the spring rallies at 28 USAREUR installations next April.

N. A. Nissiotis, of Athens, Greece, joined the staff of the World Council of Churches this fall as assistant director of its Ecumenical Institute at Chateau de Bossey, near Geneva, Switzerland. The 33-year-old Greek Orthodox scholar succeeds Dr. **Charles S. West**, a Presbyterian.

At the recent ordination in Würzburg, Germany, of 31 Roman Catholic priests from Germany, Austria, and Switzerland, an African Zulu bishop officiated. He is Bishop **Pius Bonaventura Dlamini**, of Umzimkulu in the Union of South Africa, who was then on a tour of Germany.

Robert E. Cushman has succeeded **James Cannon, Jr.**, as dean of the Divinity School at Duke University.

John Paul Pack, minister of University Church, Seattle, Wash., is the newly elected president of the International Convention of the Christian Churches (Disciples of Christ).



Maltese Cross

THE mid-Mediterranean fortress island of rock-bastioned Malta has given its name to one of the most distinctive and best-known forms of the cross—the Maltese. This symbol is of the square variety, having fishtail, indented ends. Its arms taper toward the intersection. The eight points gave rise to the term "Knights of the Eight-Pointed Cross"—brave warriors of the military order of St. John, called "The Knights Hospitaler" because of their founding hospitals for sick pilgrims to Palestine and elsewhere on the pilgrim route from Europe to the Near East.

From *A Treasury of the Cross*
by MADELEINE S. MILLER (Harper 1956), p. 137